

THE  
FALL  
OF  
MAN BY SINNE.

Delivered in a  
SERMON PREACHED  
AT THE LATE SOLEMNE  
Fast, Aug. 28. 1644.

WHEREIN THESE THREE  
Positions are briefly handled.

- 1 *That all men are miserably fallen from God by sin,  
and are in a lost condition.*
- 2 *That we must see our selves thus fallen; and utterly  
lost in our selves, before we can convert and  
turne to God by repentance.*
- 3 *That formes of Prayer may, in some cases be law-  
fully and warrantably used.*

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Published at the Request of that truly reli-  
gious and vertuous Gentlewoman, Mistris  
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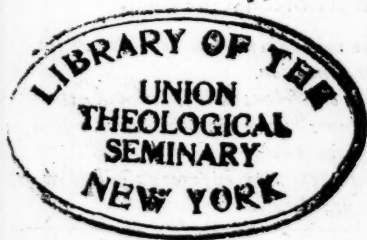
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# THE FALL OF MAN BY SINNE.

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HOSE. 14. 1, 2.

1. *O Israel returne unto the Lord thy God, thou hast fallen by thine iniquity.*
2. *Take with you words, and turne unto the Lord, say unto him take away all iniquity, and receive us graciously.*



N the three first verses of this Chapter, the Prophet exhorts the men of Israel to repentance: First, Moving them to the duty, *verse 1.* Secondly, Prescribing them the manner how they should performe it, *verse 2, 3.*

In the former we have, first the duty to be done, to turne to the Lord their God. Secondly, an argument to move them to it, taken from their misery in continuing in their sinnes, *Thou hast fallen by thine iniquity.*

Of the duty something already. A few words

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now of the Argument to move them to it, taken from their misery by sin, *Thou hast fallen by thine iniquity*; here is not a word that hath any difficulty in it. The metaphor is taken from blind men that walke in rough places, that stumble and fall, to the breaking of their bones, yea, to the losse of their lives. The condition of these men is the condition of us all, wee have all stumbled by sinne, and plunged our selves into a bottomlesse gulfe of misery and destruction. From hence we may conclude two things :

1. That all men are miserably fallen from God by sin, and are in a lost condition.
2. That we must see our selves thus fallen and utterly lost, before we will convert and turne to God by repentance. For this cause the Prophet here shewes them their misery in this regard, when he moves them to this maine duty.

Concerning the former, that wee are all fallen from God, and are in a lost condition. There is a two-fold fall: First, a corporall fall, such was that of *Maphibosheth*, 2 Sam. 4. 4. and such was *Abners* fall by the hand of *Joab*, 2 Sam. 3. 38. Secondly, there is a spirituall and metaphorical fall, and such was the fall of those Israelites, and is the fall of us all as we are in nature. And this fall is either into sin, *A Bishop must not be a novice, lest being lifted up with pride, hee fall into the condemnation of the devill*, 1 Tim. 3. 6. that is, into that sinne for which the devill was condemned. *They that will be rich fall into temptation, and a snare,*  
and



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and into many foolish and barefoll lusts which drawe men in destruction and perdition, 1 Tim. 6. 9. Or else, secondly, into punishment and misery, by reason of sin. Prou. 24. 16. *A iust man falleth seuentimes, and riseth againe, but the wicked shall fall into mischiefe.* Into both these we are all falne, both into sin, and into misery by reason of sinne. Into sin, Rom. 3. 10. *There is none righteous, no not one, there is none that understandeth or seeketh after God, they are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one.* Verse 23. *All have sinned, and come short of the glory of God.*

And as into sin, so into misery by reason of sin; we are all falne, as we are all by nature dead in sinne, so we are all children of wrath, Ephes. 2. 1, 3. *The wages of sinne is death, Rom. 6. ult.* Of death there are three sorts, spirituall, temporall and eternall; all these we have contracted by our fal into sinne. And therefore this our fall is not like that of *Mephiboseth*, who got onely a lameness by his fall, nor like that of *Eutichus*, who though he fel from the third loft, yet had his life in him, Act. 20. 10. but like the fal of *Abner*, who died in his fal, and like that of *Jezebel*, who being throwne out at a window had her braines in her fal dashed out, and being sought, for burial, had nothing found of her but her skull, and her feet, and the palmes of her hands, 2 King. 9. 35:

1. By this fal we have contracted spiritual death, the death of our soules: *And you being dead in your sinnes,*

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*sinnes, and the uncircumcision of your flesh hath hee quickened, Coloss. 2. 12.* And it appeares that we are al thus spiritually dead, in that wee are al by nature deprived of al spiritual sense. As first of spiritual sight, *Revel. 3. 17. And knowe it not that thou art wretched, and miserable, and poore, and blind.* The condition of him, *Joh. 9.* is the condition of us al, wee are al borne blind, *1 Cor. 2. 14.* True 'tis, some notions of a deity and of right and wrong we have to maintaine humane society and to leave without excuse; but these are, as I conceive, no reliques of Gods Image, but reimpres-  
 sions, for by nature, *the whole frame of mans heart is only evill, Gen. 6. 5.* Secondly, Of hearing, wee have no eares spiritually to heare, that is, so as to learne and obey, unlesse God give them us, *Deut. 29. 3. Matth. 13. 9. 13. Who hath eares to heare, let him heare: Loquitur de auribus cordis non corporis.* He speakes of the eares of the soule, not of the body. Thirdly, Of Relish, for wee have no more relish of divine things then hath a dead man of dainties, *Rom. 8. 5. They that are after the flesh, do savour or relish the things of the flesh; and they that are after the spirit, the things of the spirit.* We find no more savour in prayer, reading, Sermons, then *relish in the white of an egge, Joh 6. 6.* or then a dead man in his meat. Fourthly, Of Feeling, pricke a living man but with the least pin and hee wil start, but potch a dead man with knives, stab him with daggers, or lay the waight of a mountaine upon him, and hee feeles nothing; and so dead

*Ommes natura  
 surdi & cæci  
 donec aures &  
 corda spiritu  
 Dei aperiantur  
 & persequantur.  
 Patens in loc.*

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dead are we naturally in our sinnes, that let them make never so deepe gashes in our soules, we feele them not; yea, though whole mountaines of iniquity lay on us, wee are not sensible of them, wee are by nature *past feeling*, have a stone in our hearts, yea, our whole hearts of stone, and are not pained with them, *Ezek. 36. 26.*

Ephes. 4. 19.  
ἀπαγευστοί.

2. Dead men are deprived of the faculty of speaking; so wee cannot speake the language of *Canaan*, *Isa. 19. 18.* wee cannot speake in a spiritual manner, either in prayer to God, or by instruction or comfort to the edification of our brethren.

3. Dead men have no faculty locomotive, they move no further then moved; no more can wee move spiritually in the worke of God, we can do nothing that hath all the ingredients of a good worke in it. Moral workes may be done, and the carkas of spiritual ones may be produced, as wee may come to Church, heare after a sort, and seeme to joyne in prayer, but all this without heart, spirit and life. Clockes and jacks move, but not from internall principles of life, but onely from externall movers, weights and springs; and so may we, when in nature, and therefore when our plummet is downe, when our outward incentive is removed, and wee have our ends, we shall give over moving, *without me, or severed from me* (saith our Saviour) *ye can do nothing, Joh. 15. 5.*

Χαλκὸς ὀστὴ.  
Scurrim a me.  
Bez.

4. Dead carkasses rot and stincke, and so are loathsome to mens nostrils, we naturally rot and

B

stinck

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stink in the grave of our finnes, so that wee are  
hateful to the nostrils of the Almighty; yea our  
best workes are loathsome and abomination unto  
him, *Isa. 1. 13, 15.*

2. As by sinne we have falne, so as to deprive  
our selves of spiritual life, and bring death on our  
soules, so by it wee deprive our selves of corporal  
life too, and make our selves lyable to bodily  
death, *Rom. 5. 12. By one mans disobedience sinne  
entered into the world, and death by sinne, and so  
death passed upon all men, because all have sinned.  
Rom. 8. 10. If Christ be in you, the body is dead be-  
cause of sinne, that is, liable to death through sin:*  
Yea, this our fall makes us lyable to al these affli-  
ctions and miseries that we endure, which are pre-  
ambles to, and pieces of this death, and are called  
death in some places *Exod. 10. 17. Take away from  
mee this death only (saith Pharaoh) concerning the  
plague of the Locusts. And all the judgements  
of famine, sword, pestilence, consumptions, and  
agues, are fruits of this our fall and sinne, Lev. 26.  
Deut. 28.*

3. By this our fall we have deprived our selves  
of eternal life, and have made our selves lyable to  
everlasting death and destruction; and this stands  
of two parts, the privative, and the positive, of  
the punishment of losse, and of the punishment  
of sense.

The privative part of it, or the punishment of  
losse, is the want of the beatificall vision, and hap-  
py fruition of the glorious God-head for ever-  
more,

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more, which is thought by Divines to be greater then that of sense or feeling, because this is the losse of an infinite good, whereas that is only the tollerance of a finite evil. If the want of *Abso- lute* enjoyment of the society of his earthly father for a time were so great a punishment, as to move him rather to desire death then life on those termes, *2 Sam. 14. 32.* What then is the want of the presence of our heavenly Father for evermore. Christ shall say to all unregenerate ones at the last day, *Depart from mee, I never knew you; Mat. 7. 23. Mar. 13. 41. Depart from me ye cursed.*

The positive part or punishment of sense, are exquisite torments both of body and soule, in all the faculties of the one, and members of the other. Which in Scripture are sometimes called *outer darkness*, sometimes *the worme that dieth not*, and sometimes *the fire that shall never be quenched*, and by many other such fearfull names, as are enough to strike terrour and amazement into the hearts of the most presumptuous sinners, if they had any sense in them. What the miserable condition of those that suffer them, is, wee may partly see by the earnest request that the rich man in the place of these torments made to *Abraham*, *And he cryed and said, Father Abraham have mercie on me, and send Lazarus that he may dip the tip of his finger in water and coole my tongue, for I am tormented in this flame, Luk. 16. 24.* The tip of his finger, either to shew that the torments of hell do make the damned speake foolishly, for else why not a pale full,

Matth. 25. 30.

Marke 9. 46.

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aswell as a drop, or else to shew that they would be glad of the least mitigation of ther paine. Thus we see how we have falne to the losse of life spiri-  
tual, temporal, and eternall.

*Quest.*

If inquiry be made how it comes to passe that we thus fal to our utter undoing without infinite mercy.

*Answ.*

I answer, that this our fal is caused by the fal of our first parents in eating the fruit of the forbidden tree. Our sinne and misery ariseth from their sin both imputed and imparted.

1. Imputed, for *Adam* and *Eve* were common persons, they sustained the person of all their posterity, whiles they stood, we al stood with them, when they fel, we al fel with them. As *Levi* paid rithes to *Malchizedec* in *Abraham* being in his loynes, *Hebr.* 7. 9, 10. So we al sinned in *Adam*, being in his loynes. *Rom.* 5. 18, 19. Therefore as by the offence of one, judgement came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men to the justification of life. For as by one mans disobedience many were made sinners; so by the obedience of one many shall be made righteous. Christs righteousness and obedience is ours by imputation: therefore, so is *Adams* sin and disobedience. In this sin was the confluence of all sins. First, Infidelity and unbelieve. Secondly, unthankfulness for their happy estate. Thirdly, Idolatry, in desiring to deifie themselves, to make themselves like God. Fourthly, Contempt of God, and rebellion against him. Fifthly, Murther,



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Murther, yea, Parricide, in killing themselves and all their posterity. *Adam was Parricida antiquum parens*. Sixthly, Intemperance and wantonnesse, in that all the fruits besides would not serve their turne; but they must needs have that for their lust. Seventhly, Theft, in seazing on that, which was none of their owne, without the owners leave. Eighthly, there was an assent to the false testimony of the Devil. Ninthly, an ambitious desire of an higher dignity then God had given them, yea, of the glory that belonged only to himselfe. And therefore they erre that thinke there was nothing but intemperance and pride in it. Now al these sinnes of theirs folded up in one, are justly devolved upon us their posterity, and imputed unto us.

Imparted, and thus we came by that original filth that pollutes both Soule and body, viz: by propagation from our first Parents; *Behold I was shapen in iniquity, and in sinne did my mother conceive mee, Psal. 51. 5*. This original sin the Apostle demonstrates *a posteriori*, from the death of those children that never committed actual transgression, *Rom. 5. 14*. Nevertheless, death reigned even from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression: They dyed; therefore they sinned; but they sinned not actually, therefore they were guilty of original sin. Looke, as ignoble and leprous parents beget none but ignoble and leprous children, and as of serpents can come nothing but



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serpents; so of polluted parents come onely polluted children, for who can bring a cleane thing out of an uncleane? not one, Job 14. 4. And this originall filth is called sometimes *Lust*, Rom. 7. 5. sometimes *the law in the members*, vers. 23. *the body of sinne*, vers. 24. and *the old man*, Ephes. 4. 22. And this is the source and fountaine of all our actuall sins, and cause of all our fals. Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawne away of his owne lust and entised. Then lust when it hath conceived bringeth forth sinne, and sin when it is finished bringeth forth death, James. 1. 13, 14, 15. Many put their greatest miscarriages upon the devil; the devil owed them a shame, and now he hath payed them; when as the chiefe cause of all our fals lyes in our owne hearts. The devil can but suggest and sollicit; he cannot compell us to sin; if he did not plow with our owne heifer, work on our owne corruption, he could do us no hurt. And so long as this seed of all iniquity remaines in mens hearts, they would commit sin if there were no devil to tempt them to it.

Use 1.

This informes of two things:

1. Since we have false, and so false, as hath been shewd, by our sins, this discover to us our great misery, by reason of sinne and iniquity. We have false by it to our undoing; to our destruction, from God, from blisse to misery; false not only to the breaking of our bones with *Devils*,

but

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but to the breaking of our pecks with *Iezabel*, false so as that wee have lost life spiritual, life eternal by our fall, and are in a lost, dead and undone condition without infinite mercy. We have deprived our selves of all ability to serve our God, and have made our selves slaves to the devil. We have made our selves children of wrath, and fit for nothing but to fry in hell for all eternality. We have plunged our selves from the top of our felicity to the gulfe of endlesse misery. We think them unhappy that fall from honor to contempt, from wealth to beggery; O how unhappy are wee that have false by our sins from God to the devil, from the highest blisse to the lowest infelicity! And in this case we are not able to helpe our selves, nor to desire helpe, nor to see our selves to want helpe, unlessse God be pleased to give us eyes. Few men, though they are thus false, and thus miserable, will be brought to believe it.

2. This shewes against the patrons of Free-will and universall grace, that man hath no power to see light when presented to him, unlessse God give him eyes, no power to believe in Christ and to embrace him, unlessse God give him an heart; no power to do any spirituall work, unlessse God give life, strength and ability. *Rom. 7. 18. I know that in me, that is, in my flesh dwelleth no good thing.* Hence *David* prays for the opening of his eyes, *Psal. 119. 18. Lord open thou mine eyes, that I may see the wonders of thy Law.* And *Saint Paul* desires light from God in the behalfe of the *Ephesians*,

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That the eyes of your understanding being enlightened, yee may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints, Ephes. 1. 18. And so for the Colossians, he prayes That they might be filled with the knowledge of Gods will in wisdome and spirituall understanding, Coloss. 1. 9. And he shewes us that the act of beleeving is Gods gift, To you it is given not only to beleeve, but likewise to suffer for his sake, Philip. 1. 29. And that the will to any good is wrought in us by God himselfe, 'Tis God that workes in you to will and to doe of his good pleasure, Philip. 3. 13. Nor that God doth force the will, for then 'twere no will, but that he doth sweetly incline it, *ex nolentibus volentes facit*, of unwilling hee makes us willing to repent, beleeve and obey. The will is free from coaction or impulsion, but not from servitude. Men in state of nature sinne freely, that is to say, they are not constrained to it, and yet they sin necessarily too, for they cannot doe any thing without sin.

*Quest.*

But is God just then in punishing men that sin necessarily, so that they cannot avoid it?

*Answe.*

I do not say that men are necessitated to commit every particular sin that they are guilty of, for from outward acts of sinne and uncleanness, men in state of nature have power to abstaine; but this is that which I affirme, that they can doe nothing but either materially or formally 'tis a sin, for they are out of Christ, and therefore must needs faile in every act, either in matter, manner,

or

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or end. Neither can God be charged with injustice in punishing wicked men that sin necessarily, because they have voluntarily lost their liberty, and drawn this necessary of sinning upon themselves. God made us free-men; wee made our selves slaves, *Eccles. 7. 29.*

Since we are thus dangerously false, we should *Use 2.* be exhorted to labour to rise again by repentance, and by faith in Christs blood. This is the Prophets inference here, *O Israel returne to the Lord thy God, for thou hast false by thine iniquity.* Since thou hast false from God by sin, therefore returne to him againe by repentance. And this wee are moved to on the same ground by the Apostle, *Ephes. 5. 14. Awake thou that sleepest, stand up from the dead, and Christ shall give thee light.* And Christ himselfe hath the same inference in his Epistle to the Church of Ephesus, *Remember from whence thou art false, and repent.* *Revel. 2. 5.*

But possibly you will say, What would you *Object.* have dead men doe, if our fall be such that wee have spiritually slaine our selves by it, how can wee raise our selves from this dearth to life by repentance?

Though of your selves you cannot repeat or beleave, yet you can come to the Word which is the instrument to worke faith and repentance, to convert you from sin to God; the Law of God is perfect converting the soule, *Psal. 19. 7.* The Gospel preached is *Gods mighty power to salvation.*

C

*Rom.*

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*Rom. 1. 16. Saint Paul was sent to the Gentiles, To turne them from darknesse to light, from the power of Satan unto God, Act. 26. 18. And therefore we should settle our selves under the meanes, and bring tractable hearts with us, willing to be new formed, and new moulded by this Word.*

2. We should pray to Christ to enliven us by his Spirit, for al spiritual life comes from him. Hence he is called *the life*, *Joh. 14. 6.* the life causally, because he breathes the breath of spiritual life into the soules of his at their regeneration, as he did natural life into *Adam* at his creation. *Verily I say unto you the houre is comming and now is, when the dead shall heare the voice of the Sonne of God, and they that heare shall live. For as the Father hath life in himselfe, so hath hee given to the Sonne to have life in himselfe, Joh. 5. 25, 26.* That is to say, spiritual life to conveigh to his members. And the truth is, that there is nothing that can raise us thus dangerously false, but the same power that raised Christ from the dead, *Ephes. 1. 19, 20.* And therefore we must have recourse to to him by prayer, intreating him that he wil shew his power in raising us thus false. And though it bee true that unregenerate men cannot make a prayer that God shall accept as a good worke, because they are bad and out of Christ, yet they may make such a prayer as he wil in his mercy heare; *For hee feedes the very young Ravens that call upon him, Psal. 147. 9.*

Thus

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Thus of the former, I come now to the latter Position, *viz.*

That men must see themselves thus false, and in a lost and undone condition, before they will turne to God by repentance. Hence it is that the Prophets generally shew men their sinnes, and the danger of them, before they exhort men to that duty. Thus the Prophet *Esay* shewed the Jewes first their deplorable state by reason of their sinnes, before hee exhorted them to purge themselves from them. Hee told them that they were worse then the Oxe or the Asse; that they *Esay 1.3.* were like a man leprous from the crowne of the head to the sole of the foot, that they were as corrupt as *Sodome* and *Gomorrah* before hee exhorted them to cleanse themselves by the teares of true repentance, *vers. 16.* And the same Prophet would have those that followed after righteousness, that sought the Lord, to looke first to the Rocke from whence they were hewen, and to the hole of the pit from whence they were digged, that they might see their original sinne, the fountaine and their actual transgressions, the streames that issued from thence before he promises them any comfort and consolation. And in another place calleth only those that thirst, that is to say, that are apprehensive of their want and misery by sinne, *To come unto the waters, &c.* And our Saviour calls none to him for ease but those that feel their sinne a burthen, *Matth. 11. 28.* Men

*Esa. 51. 1, 2, 3.*

*Esay 55. 1, 2.*



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must first apprehend themselves sicke, or at least in danger, in regard of their health before, they will seeke to the Physitian; so men must first finde themselves sicke of sinne before they will repaire to the Physician of their soules. *The whole need not a Physician, but they that are sicke. I came not to call the righteous, but sinners to repentance, Matth. 9. 12.* That is to say, not those that are puffed up with an opinion of their owne righteousness, as the Pharisees were, but those that see their sins, and see themselves to be in great danger by reason of them, yea, utterly undone by them.

The Reasons are two, whereof the one respects sinners to be converted; the other God, to whom they are to convert and turne.

*Reas. 1.*

In regard of sinners, such is the pride of their nature, that they will not humble themselves and seeke to him, untill they see themselves in extreame need of him, and utterly undone without his mercy, which they can never doe without a through sight of the hainousnesse of their sinnes. This we may see in the example of the Prodigall, whiles his portion lasted, nay, whiles he could any way subsist without his father, though it were by swines meat, he could be never brought to thinke of returning home, but when hee was denied the huskes of the swine; so that hee could by no meanes subsist without his father, then hee resolved to returne home to him by weeping crosse, and



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and to say, *Father I have sinned &c.* Luke 15.  
16, 17.

In regard of God, for hee will have men thus *Reas. 2.*  
lost in their owne esteeme, before grace bee  
shewed them in their conversion, and accepta-  
tion, that they may learne to price him and his  
grace when they doe enjoy them: Wee can  
never know the worth of grace, unlesse wee  
know the want of it. And hence wee see that  
CHRIST calleth none unto him, but them  
that finde their want of him: *If any man thirst  
let him come unto me and drinke, Joh. 7. 37. And  
let him that is a thirst, come. And whosoever  
will, let him take the water of life freely, Revel.*

22. 17.

This shewes the duty of Ministers in this re- *Use 1.*  
gard, which is to teach men the great misery they  
are in by reason of their sins, that they are hereby  
the children of wrath, and liable to eternall death,  
that so they may turne to God for mercy, and to  
this end, to shew them the hainousnesse of their  
sins, and the impossibility to be saved by the co-  
venant of workes. Thus doth the Prophet here,  
*Thou hast fallen, &c.* And therefore *Take unto you  
words, and turne to the Lord, and say unto him, Take  
away our iniquity, and receive us graciously. And so  
doth the Apostle Saint Paul, helts us againe and  
again, that in the Law wee can see nothing but  
our sins, and our wofull estate by reason of them:  
By the Law (saith he) comes the knowledge of sinne; Rom. 7. 7.*

C 3

and

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and he shewes that in the Law wee may reade our condemnation, written in such faire characters, that he that runs may reade it. For (saith he) *Moses describeth the righteousness that is of the Law, that the man that doth those things shall live in them, Rom. 10. 5.* and therefore he tels us that the Law is our schoole-master to drive us unto Christ, *Galath. 3. 24.* Without all question it is necessary that we should see our sin and danger by reason of it, or else we shal never come to Christ for remission and salvation.

2. This should teach every one that desires to convert and turne to God by repentance, to labour to see how farre he is falne from God by sin, and in what misery he is by reason hereof; and to this end he should view his heart and life, not in the false glasse of his owne or others corrupt opinion or fancy, but in the looking-glasse of Gods Law that will not flatter him, that so hee may see the deformity and filth of the one, and the obliquities and wanderings of the other, and the just reward of both, viz. eternall wrath and destruction. Unless we all thus doe (which Israel at the exhortation of the Prophet here) wee shall never turne to the Lord our God, wee shall never seeke him with earnestnesse, as men undone without it, for grace and mercy, *If thou Lord shouldst betwixt us come to make iniquity, O Lord thou shouldst stand, but there is mercy with thee, that thou mightest be feared, Psal. 130. 3, 4.* We must see our selves utterly

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reely undone in rigour of justice, before we will  
appeale to the Throne of Mercy.

Verf. 2, 3. *Take with you words, &c.*

**H**ere the Prophet shewes them the manner how  
hee would have them performe the duty, hee  
would not have them come to the Lord empty,  
but with these words, *Take away all iniquity, and*  
*&c.* where he doth endeavour to support their in-  
firmity, because a mind astonished knowes not  
what to say, for *Cura leues loquuntur ingentes stu-  
pent*; therefore he prescribes them a short, but a  
pithy soune, *Turne to the Lord and say, Take away,*  
*&c.* Where wee have a kind of *Antithesis* laid  
downe betweene true and false repentance, as if he  
should have said, Yee have hitherto sought the  
Lord with sheepe and oxen, chap. 4. 6. yee have  
thought to please him with these sacrifices, which  
hee loathes without true repentance. But now  
(saith he) *Take unto you words,* and shewes them  
what words they should use. And lest they should  
thinke that there was nothing else but bare  
words required of them to be uttered like Pa-  
rots, without understanding, apprehension, or  
heart, as hypocrites doe, who thinke they have  
done enough when they have run over a forme of  
confession and prayers, though after never so heart-  
lesse a manner, he shewes that the thing signified by  
these words likewise is necessarily required, viz.

True.

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True conversion and turning to God, that the mouth in prayer may speake from the heart, and the heart by the mouth; and therefore hee addes, *Turne to the Lord and say, Take away all iniquity, &c.* (that is) say it not only with your mouthes, but from your hearts. And the forme of words prescribed them stands of two parts: First, of a petition for mercy: Secondly, a restipulation of duty; without the one we cannot be saved, without the other we shall shew our selves ungratefull hypocrites; and therefore both are necessary to true conversion. The benefits that hee teacheth them to aske of God are two: First, That hee would remove all their evils of faults, guilt, and punishment; *Take away all iniquity*, and they say, *All*, because they acknowledge themselves guilty, not of one sin, or of a few transgressions, but polluted with many: This is a petition for the remission of sins. Secondly, They are taught to aske acceptation, regeneration by the Spirit, and the continuance of outward benefits in these words, *Receive good*, as 'tis in the originall, that is, take it, as it were, in thine hand to give it us: As *Agar* tooke a wife to *Ismael* her sonne, that is, gave him one: And as *Christ*, when he ascended up on high, *received gifts for men*, *Psal. 68. 18.* that is to say, to bestow them upon them. The summe of the petition therefore, is, pardon our sinnes, accept us in *Christ*, regenerate and guide us by thy Spirit, remove our calamities, and afford us such temporals

Gen. 21. 21.

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porals as are necessary for us. In the restipulation we have a double promise; 1. That they would celebrate the name of God with praise for his mercy, so will we render the calves of our lips. 2. That they would reforme their lives, and so; *Asbur shall not save, &c.*

First, That they would renounce all their sinnes, especially their confidence in creatures and idols. Secondly, That they would endeavour to performe their duties, especially that which they had so much neglected, *viz.* that they would hence-forth depend upon their God, as a pupill or fatherlesse child upon his guardian. So that in the manner of their repentance prescribed: we have,

First, the prescription of a forme of Prayer, *Take with you words, returne, and say.* Secondly, the substance of the forme prescribed, which stands; First, of a Petition: Secondly, Restipulation. The Petition stands, First, of deprecation for the removall of evill, *Take away all &c.* Secondly, Supplication for acceptation, and a supply with all benefits spirituall and temporall. In the Restipulation they promise, First, praise for mercies: Secondly, amendment of life. First, that they would abjure and renounce their former evil courses: Secondly, that they would performe neglected duties.

I begin with his prescription of a forme. In that to helpe their weaknesse, he prescribes them one; wee may learne, That formes of prayer in some cases may lawfully and warrantably be used. As the people here by our Prophet, so the Priests by the Prophet *Joel* are prescribed a forme; *Let*

D

*the*

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the Priests, the Ministers of the Lord weep between the Porch and the Altar, and say, Spare thy people, &c. Joel 2. 17. Moses, a Prophet of the Lord, who talked with him face to face, used one forme when the Arke set forward, and another when it rested; Arise, O Lord, and let thine enemies be scattered, and let all that hate thee flee before thee. And return, O Lord, to the many thousands of Israel. Numb. 10. 35, 36. And so the Priest used a forme of prayer to blesse the people withall. Numb. 6. 23, 24. The Lord blesse thee and keepe thee, &c. The Psalms are some of them wholly prayers, and some prayers for the most part, and yet all used by the Jewes in the solemn worship of God, in the formes wherein they are written. Our Saviour taught his Disciples a forme, saying in one place, After this manner. Matth. 6. 9. and in another, when ye pray, say. Luke 11. 2. intimating thereby that it may be used as a prayer, so that it be done with understanding and heart, and not used onely as a copy to write by. Lastly, the Apostle useth formes of benediction and malediction, Grace to you and peace, &c. The grace of our Lord Jesus Christ, &c. And since hee used short formes, no doubt, but we in some cases may use long ones.

Quest.

Ans. 1.

But in what cases may we use them? In case of infirmity, as here, when Christians for lack of naturall abilities, of invention, memory, or utterance, or being newly converted, for want of exercise in the Word of life, and for want of experience are not able to expresse themselves without a forme, there is no doubt but they may make use



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use of a forme either written, or printed, or learne by heart. As a man that is lame may make use of his crutches, or a staffe to helpe him to go; so may he that is weake in knowledge and utterance, during the time of his weaknesse, make use of a forme to pray by. Howbeit, when it pleaseth God to give him more strength, no doubt he is to lay aside his formes (as a lame man recovered his crutches) and to pray without them. For without question every man is to serve God with his best abilities.

*Perkins Cases.*

2. In case a man hath occasion to aske againe and againe, or daily, the same things, there is no question but a man may aske them in the same words, (therefore) a man daily needs pardon of sinne, strength of faith, fortitude and patience, &c. There is no doubt but a man may aske these things daily in the same words; to aske the same things in variety of words every time, doth but argue a quick apprehension, and nimble expression; &c. no doubt but he that asks them the same may aske them with as much earnestnesse and as good an affection as the other. Our Saviour in his agony said, *Father if it be possible &c.* and went again and again, and used the same words, *Matth. 26. 49.* Not that he that was the eternal Word of the Father wanted variety of words to expresse himself; but for our example, to shew that wee may even with zeale and earnestnesse aske the same things againe and againe in the same words. Howbeit, for a Christian to be absolutely word-bound, to be tied so to anothers forme or his own, that he hath no li-



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berty to vary in any expression, is a great bondage and deadning to his spirit, and may occasion a great deale of meere formality in prayer.

But now when a Christian hath need to aske some speciall mercy either in his own behalfe, or the behalfe of his neighbour, or in the behalfe of the whole Church of God, or when he receives some new mercy? There is no question but he is to aske the one, and to give thankes for the other in new expressions. This therefore is that which I determine, *viz.* that weak Christians may use forms as helps to their infirmity, until they gather more strength, and that then they are to lay them aside as a lame man his crutches when hee is recovered his lameness. And as for those that are better able, they may aske those things they daily need in the same words, and give thankes for those things they daily receive in the same expressions, so that they looke that they bee not meere formall in what they do; and that otherwise every growne Christian is to vary as his occasions do vary. And this is the sentence of one of our Divines of that Assembly, that comes behind none of them, as I suppose, for learning, naturall abilities, or grace.

*Harris in his  
Queries and  
cases touching  
theory and  
practise of  
Prayer.*

*Use 1.*

This blames therefore two sorts of men :

1. The Anabaptists, and those of the Separation, that condemne not only corrupt formes, but all formes of prayer, holding the use of them to be a meere superstitious will-worship; for they say it is not to pray in the spirit, and if the formes bee composed by others, that it is to worship God by mens inventions. Of whom I would know whether

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ther the godly Jewes using this forme prescribed by the Prophet with a good heart, did pray in the spirit or no? I hope they will not deny it. Next I would know by whose invention they worship God, when they conceive a prayer? If they shall say that 'tis by the invention of the Spirit of God; that is the opinion of the Enthusiasts, which look to have the Spirit put words into their mouthes, which is as much as ever it did for the Prophets and Apostles; whereas the Spirit in ordinary times, such as ours only, stirs up holy desires in the soule, the formation of these desires into verball petitions depends upon mens naturall abilities, as we may see by every dayes experience, *Rom. 8. 2*. The spirit helpeth our infirmities with sighs and groanes, not with words and phrases. There are that looke for all those gifts now, that the eminentest in the Apostles times had, *viz. That their sonnes and their daughters shall prophesie, that their old men shall dreame dreames, and that their young men shall see visions, Joel 2. 28*. I am confident that many both old and young in this age dreame more dreames, and divulge them too, then tend to the glory of God, or the good of his Church. But why doe not these and their children undertake to foretell things to come too, as *Agabus* and others did in the Apostles times? If they cannot do that, Ile ne're beleewe they can speak by the spirit of prophesie. Besides, what do these men think of all those formes of prayer mentioned before, used by *Moses*, Christ and his Apostles.

*Object.* Reading and praying bee two things.  
D 3 therefore

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therefore a man cannot doe both at once, *reade a forme and pray too.*

*Ans.* I deny the consequence, they are two such things as may well enough goe together. A man may sing and pray, and therefore no doubt he may reade and pray too. The modulation of the voice in singing is as likely to take off the heart from the matter, as the use of the eye in reading.

2. Some formalists thinke that nothing can be done without formes, and therefore when they are in any distresse presently they mumble over the Lords Prayer, or some other that they have learnt by rote, without any understanding or heart at all. These are just like our foolish Papists that use their prayers in all temptations and afflictions as charmes and spels to remove the evils from them. This is only to take the Lords Name in vain, to abuse his Titles and his Word, and to provoke him to more wrath and indignation against them. Though I like not the former, yet I like these, you must thinke, worse by many degrees; the former have some good-will to Religion, though mis-led; but these are grossely ignorant, and dangerously hypocriticall, for they draw neere to God with their lips, and honour him with their mouths, when their hearts are not with him.

Let mee exhort those that in regard of knowledge and utterance cannot pray without the help of a forme, to labour to get good and wholesome formes, and to make use of them; we see that the use of them in this case is warranted. But let such take these two cautions along with them:

1. Let

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1. Let them look that they be not merely formal in what they do in this kind. And therefore they should get them such formes as they understand, and must when they have them, looke that they utter them with an apprehension and feeling of their own wants in every petition, and with an earnest desire to have them supplied, 'tis the understanding and the fervent prayer that prevails with God, 1 Cor. 14. 15, 16. James 5. 16.

2. Let them not rest upon forms, thinking they doe enough, because they make use of them, and pray by them, but let them resolve to use them only as helps to their dulnesse and incapacity for a time, with a purpose to lay them aside, when they shall through Gods grace and their earnest endeavours get more knowledge and better abilities. And therefore they, yea, all of us, should be much employed in searching out our own wants, and in the study of the holy Scriptures, that in the one wee may find matter of Prayer, and in the other we find out fit words and phrases to expresse ourselves in that variety of occasions that wee shall meet withall, in the many turnings and windings of our lives. He that takes this course, with a resolution through Gods assistance to get ability in this kind, will find a great deale of comfort in it, and get that ability to speak in prayer, *pro re nata*, as doth almost as much excell formes, as a living man doth a dead cakaffe.

## FINIS.

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